

MINUTES
OF THE
Fifty-Sixth Annual Session
OF THE
CHICKASAW
Baptist Association,

HELD WITH THE
Pleasant Hill Baptist Church,

Union County, Mississippi.

September 10, 11, 12, 1895.



MINUTES.

FIRST DAY—MORNING SESSION.

The Fifty-Sixth Annual Session of the Chickasaw Baptist Association met with the Pleasant Hill Baptist Church, September 10, 1895.

The appointee, Elder W. P. Winter, to preach the introductory sermon, not being present at the appointed hour, on motion of Elder J. J. Gibson, Elder M. L. Ball, of Paris, Tenn., was requested to preach the sermon, to which he responded. Text, Corinthians II., 4, 3; after which the Association adjourned for refreshments until 2 o'clock p. m.

AFTERNOON SESSION.

The Moderator called the body to order and read the 84th Psalm, after which prayer was offered by Elder R. A. Cooper. The Moderator then declared the body now ready for business.

Bros. W. M. Berry and J. T. Swain were appointed as reading clerks.

After the reading of the letters from the different churches, the Moderator announced the Association now ready for permanent organization.

Elders R. A. Cooper, of Aberdeen, and T. A. J. Beasley, of the West Judson Association, were appointed as tellers of the election.

While the votes were being counted, Elder C. W. Smith made an earnest appeal to the delegates, and begged all to be in attendance all the time during the sitting of this Association and each do all in his power to make this meeting a profitable one. The result of the election was announced by Elder R. A. Cooper. Bro. W. M. Berry was elected Treasurer and V. B. Tucker Clerk.

There was no Moderator elected, as there was no one who received a majority of all the votes. Then on motion of Elder T. H. Smith, Elder I. Smith was unanimously elected as Moderator by acclamation.

On motion of Bro. W. M. Berry, Bro. A. D. Tucker, of Cherry Creek, was appointed Assistant Treasurer.

On motion of Elder J. R. Sumner, the Clerk was ordered to prepare and have printed a blank letter to be used by the church clerks in writing letters to the Association.

On motion of Elder J. R. Sumner, the order of business of last year was adopted, and is as follows:

MINUTES CHICKASAW BAPTIST ASSOCIATION.

ORDER OF BUSINESS.

1. Call for petitionary letters.
2. Call for correspondents.
3. Call for report of standing committees.
4. State Missions.
5. Mississippi College and Education.
6. Foreign Missions.
7. Report of Executive Committee.
8. Sunday Schools.
9. Prohibition.
10. Woman's Work.
11. State of Religion.
12. Documents and Publications.
13. Report on Finance.
14. Report of Treasurer.
15. Determine the place of next session.
16. Elect minister to preach introductory sermon.
17. Appoint correspondents.
18. Appoint standing committees.
19. General business.

On motion of Elder J. T. Pitts, the Association was adjourned to meet at 8:30 a. m. tomorrow. Dismissed by Elder C. W. Smith.

SECOND DAY—MORNING SESSION.

The first division of the Psalms was read by the Moderator, and prayer was offered by Elder Chas. Lovejoy.

The minutes of the first day were read and approved.

On motion of Elder J. T. Pitts, the regular order of business was suspended in order to appoint some committees to wit:

Devotional Committee—Bros. B. J. Caldwell, of Liberty, and J. S. Dyson, of Bethel, U. C., with the deacons of Pleasant Hill Church.

Mississippi College and Education—Bros. J. W. Boatwright and W. L. Souter.

Woman's Work—Elders John Thompson and J. H. Morgan.

Documents and Publication—Elder J. R. Sumner and Bro. W. R. Spencer.

Finance—Bros. E. Y. Reaves and S. J. Fitzgerald.

The Moderator called for letters from churches not represented on yesterday. A letter from Cypress Creek was brought forward and read.

On motion of Bro. J. W. Boatwright, the following resolution, as offered by Elder John Thompson, was adopted, to wit:

Resolved, That the Chickasaw Association, while in session, assemble at 8:30 o'clock a. m., adjourn at 11 a. m., assemble at 2 p. m., adjourn at 4 p. m.

No petitionary letters presented.

The Moderator gave the hand of welcome to the following correspondents: Elder R. A. Cooper, of the Aberdeen Association; Elder Chas. Lovejoy, who was representing the *Baptist Layman*; Bros. A. F.

Golding, J. I. Wade and R. O. Bean, of the West Judson Association; Elders G. W. Thompson and J. C. Swain, of the Tippah Association, were recognized as correspondents.

On motion of Elder J. T. Pitts, all visitors were invited to participate in the meeting and feel at home with us.

On motion of Elder J. R. Sumner, the Association agreed to suspend the regular order of business and discuss the various missions all under the same head.

On motion of Elder J. T. Pitts, the report on Missions was set for 2:30 o'clock this afternoon.

The following report on Prohibition was read by Elder W. M. Gadd, and spoken to by Elders Chas. Lovejoy, R. A. Cooper, J. R. Sumner and J. J. Gibson, and on motion of Elder J. R. Sumner was adopted, to wit:

PROHIBITION.

Is it right or is it wrong to sell or give away intoxicating drinks? We say emphatically that it is wrong. If it is wrong, why should we license anyone to engage in the sale? Why may we not prohibit this wrong as well as any other? We do not license thieves and robbers, but we prohibit and punish them if they violate the law, yet the damage they do is incomparably less than that done by the sale of intoxicants. Intoxicants have been regarded as poisonous in all ages of the world by the most intelligent medical writers, and are so regarded at this day. It not infrequently destroys life in a few hours. We, by law, prohibit the sale of other poisons where there is any reason to believe that they will be taken into the stomach by the purchaser, or administered to others where they may do harm. Yet, where one has been injured by all the other poisons, hundreds have been destroyed or ruined by intoxicants; and yet we hear them say, "it takes away our personal liberty." Liberty to do what? Liberty to brandish the bloody sword and stalk unmolested through the land, dragging thousands of widows and orphans in thy trail of blood; liberty to furnish three-fourths of the convicts of the world; liberty to fill the jails with prisoners, almshouses with the helpless poor, asylums with the demented slaves, yea, more—liberty to take the souls of men and hurl them down to everlasting death. Who wants such liberty? No one but the demons and their allies. There is no God-given liberty except in right doing and living. Shall they succeed? Have we no rights? Is it not our liberty to place the safeguards around our nation? Shall we not protect our children and bring them up in wisdom's paths and in the fear of God? Remember, brethren, this will be settled at the polls. Respectfully submitted,

W. M. GADD.

The Devotional Committee reported that Elder John Thompson would preach today at 11 o'clock a.m.

The following report on Documents and Publications was read by Elder J. R. Sumner, to wit:

REPORT ON DOCUMENTS AND PUBLICATION.

Your committee recommends the *Baptist Record*, published at Meridian, Miss., as a State organ. We also recommend the *Baptist*

Layman, published at Winona, Miss., as a State organ. We further recommend the *Mission Journal*, published at Richmond, Va. We furthermore recommend the publications of the Sunday School Boards of the Southern Baptist Convention, and those of the American Baptist Publication Society as worthy of use in our Sunday Schools. We moreover recommend our Baptist churches and Sunday Schools to use song books compiled and published by reliable Baptists.

We recommend that the Clerk superintend the publication of the minutes of this Association, and that he be allowed \$7.50 for his services.

Respectfully submitted,

J. R. SUMNER,

W. R. SPENCER,

Committee.

On motion of Elder J. T. Pitts, the above report was amended by striking out the American Baptist Publication Society's literature, and recommend only the Southern Baptist Convention Series.

The report as amended was spoken to by Elders W. M. Gadd, M. L. Ball, J. R. Sumner, J. T. Pitts and Chas. Lovejoy.

The time to adjourn having arrived, the Moderator declared the Association adjourned until 2 o'clock p. m.

According to the report of the Devotional Committee, Elder John Thompson preached at this time. Text, Corinthians II., 13, 5; after which prayer was offered Elder Chas. Lovejoy.

AFTERNOON SESSION.

Prof. T. A. Smith presented to the Association for inspection a song book gotten up by Rev. E. L. Wesson and Prof. T. A. Smith, asking the Association if, after inspection, they find the book worthy of use that they use the same in the different churches of this Association.

Elder Chas. Lovejoy spoke to the report on Documents and Publications and solicited subscriptions for the *Baptist Layman*.

Elder R. A. Cooper also made an earnest appeal to the Association to have a religious paper in all our homes, giving the effects of such papers in our homes.

Elder L. S. Foster also spoke to this question and solicited subscriptions for the *Baptist Record*. Bro. J. B. Read also spoke to this subject, and on motion of Elder J. T. Pitts was adopted as per amendment.

The following report was made by the Devotional Committee:

To preach here tonight Elder T. A. J. Beasley, and on tomorrow at 11 o'clock a. m. Elder Martin L. Ball.

The Moderator again called for correspondents and gave the hand of welcome to Elder L. S. Foster, of the Coldwater Association, Bro. J. J. Smith, of the Tippah Association, Bros. A. Randle, James Hamner, W. A. Witt and Elder T. A. J. Beasley, of the West Judson Association.

The hour having arrived for the report on Missions, Bro. W. M. Berry read the following report, to wit:

MISSIONS.

Your Committee on Missions beg leave to report:

There is a very true saying, "the spirit of missions is the spirit of Christ," but in our modern custom of dividing the work into Foreign, Home, State and Associational we are apt to narrow our conception of the work and become intensely interested in that which is nearest to our way of thinking. Christ gave himself to save those who would believe on Him, whether heathen or civilized. The work under the auspices of our Foreign Mission Board is progressing well. The Board has active engagements in Italy, Brazil, Mexico, Japan, Africa and China. In Italy they have 69 stations and 17 organized churches with a membership of 410; In Brazil 17 stations and 11 organized churches with a total membership of 688; In Mexico there are 39 stations and 37 organized churches with a membership of 1,440; Japan has 6 stations, 1 church and 40 members; in Africa we have 8 stations and 5 churches with a membership of 190; China has 57 stations and 13 organized churches with a membership of 1,200. The contributions raised for missions on the foreign fields amount to \$5,929. In all the fields mentioned above we have 96 missionaries and 91 native helpers. According to recent statistics our home board has under its employment 381 men who, during the last year, organized 133 churches and baptized 4,470 converts, built 69 houses of worship and organized 429 Sunday Schools. We have no statistics from our State Board and cannot give figures, but have learned from the *Record* that the work is developing in the State, and our people are becoming more and more interested in it. In our Association we have not done a great deal of mission work, but our pastors have been willing to lend a helping hand to any mission points. Submitted,

J. T. PITTS,

W. M. BERRY,

Committee.

And was spoken to by Elder J. T. Pitts, and on motion of J. W. Boatwright, the report was amended so as to include the \$300 as an apportionment of the State Board, asking this amount from this Association. The report as amended, was spoken to by Elder M. L. Ball, and on motion of Elder J. R. Sumner, was adopted.

On motion of Bro. J. W. Boatwright, a committee was appointed to make the apportionment of the \$300 asked for by the State Board to the different churches, asking each church to give the amount apportioned to it by the committee. Committee—Bros. J. W. Boatwright, W. R. Spencer and J. T. Swain.

The letter from Shady Grove Church was brought forward and read.

The following report on the State of Religion was read by Bro. J. T. Baker, and on motion of Elder J. R. Sumner, was adopted, to wit:

STATE OF RELIGION.

Your Committee on State of Religion beg leave to submit the following report:

Judging from the number of conversions reported, the amount paid for missions and the decline in the Sunday School work, we believe the state of religion in this Association to be at a low ebb. We would call

especial attention to the small amount contributed for missions, and therefore, we would earnestly request that we do more in this cause, for when the mission spirit is on a decline the cause of the Master will suffer.

Respectfully submitted,

J. T. BAKER.

Cash subscription for missions: Elder J. T. Pitts, \$5; W. M. Berry 50 cents. This amount paid into the hands of the Treasurer.

The following named churches petitioned for the Association next year, to wit: Cherry Creek, Spring Creek, Piney Grove and Fredonia, and after taking the vote on the above places it was decided that Fredonia was the place for holding the next meeting of this body.

On motion of Elder J. T. Pitts, Elder W. P. Winter was appointed to preach the next introductory sermon, with Elder I. M. Grey as alternate.

On motion of Elder J. T. Pitts, the Association was adjourned until 8:30 o'clock tomorrow morning. Dismissed by prayer from Elder T. A. J. Beasley.

THIRD DAY—MORNING SESSION.

After singing the old song, "Amazing Grace," led by Prof. T. A. Smith, and prayer, led by Elder J. H. Morgan, the minutes of yesterday were read and approved.

The following report was made by the Treasurer. On motion of Elder J. T. Pitts, an auditing committee of three was appointed to look over the report of the Treasurer and report on the same.

Auditing Committee—Elders J. R. Sumner, John Thompson and T. A. J. Beasley. This committee made the following report, to wit:

We, your committee appointed to audit the Treasurer's report, find it correct. Respectfully submitted,

J. R. SUMNER,
JOHN THOMPSON,
T. A. J. BEASLEY,
Committee.

On motion the report was adopted as made by the Treasurer, to wit:

REPORT OF W. M. BERRY, TREASURER OF CHICKASAW ASSOCIATION.

1894.			
Sept.	14—Cash on hand as per last report		\$ 12 95
Oct.	23—Cash, Cherry Creek Church, State Missions		2 50
Dec.	12—Cash, Cherry Creek Church, Miss. College		11 50
Dec.	12—Cash, Cherry Creek Church, Miss. College (not through my hands)		5 00
Dec.	21—Cash, Philadelphia church, State missions		2 05
Dec.	24—Cash, sale of Bible		25
Dec.	24—Cash, Cherry Creek church, sustentation		2 75
1895.			
Jan.	12—Cash, Macedonia church, missions		5 00
Jan.	14—Cash, Cherry Creek church, foreign missions		36 55
Jan.	30—Cash, sale of Testament		10
March	7—Cash, Cherry Creek church, foreign missions		12 30
March	11—Cash, Shiloh church, foreign missions		3 00
March	11—Cash, Shiloh church, home missions		3 00
March	11—Cash, Shiloh church, State missions		2 50
April	1—Cash, sale of Bible		25
April	8—Cash, sale of Testament		05
April	8—Cash, Fredonia church, State missions		2 50
April	8—Cash, Fredonia church, Miss. College		1 00
May	4—Cash, Liberty church Sunday School, home missions		3 00
May	6—Cash, Oak Grove church, State missions		1 25
May	6—Cash, Cherry Creek church, home missions		15 81
May	6—Cash, Cherry Creek church, home missions		11 50
May	6—Cash, Cherry Creek church, home missions (by N. M. B., not through my hands)		5 00
May	21—Cash, sale of Bible and Testament		25
Sept.	4—Cash, Cherry Creek church, foreign missions		2 50

MINUTES CHICKASAW BAPTIST ASSOCIATION.

7

Sept.	4—Cash, Cherry Creek church, home missions	2 50
Sept.	9—Cash, Cherry Creek church, Lidie McDowell's card Miss. College	50
Sept.	10—Cash, New Hope church, missions	2 00
Sept.	10—Cash, Macedonia church, missions	2 75
Sept.	10—Cash, Macedonia church, missions (not through my hands)	2 25
Sept.	10—Cash, Spring Creek church, missions	2 50
Sept.	11—Cash, Wailerville church, home missions	2 50
Sept.	11—Cash, Wailerville church, foreign missions	2 50
Sept.	11—Cash, Bethel (L C) church, missions	5 00
Sept.	11—Cash, New Albany church, State missions	15 25
Sept.	11—Cash, Salem church, missions	4 10
Sept.	11—Cash, Macedonia church, foreign missions	2 00
Sept.	11—Cash, Midway church, foreign missions	3 01
Sept.	11—Cash, Midway church, home missions	3 00
Sept.	11—Cash, Bay Springs church, foreign missions	4 75
Sept.	11—Cash, Duncan Creek church, missions	3 20
Sept.	11—Cash, Oak Grove church, by J. H. Dodd, missions	25
Sept.	11—Cash, Rev. J. T. Pitts, missions \$5, general collection 50c	5 50

Total received \$208 62

1894.	CASH PAID OUT.	
Sept.	17—Sent Bro. A. V. Rowe	\$ 3 00
1895.		
Jan.	7—Sent Bro. Chas. L. Lewis	11 50
Jan.	14—Sent Bro. A. V. Rowe	46 10
March	11—Sent Bro. A. V. Rowe	23 55
April	15—Sent Bro. A. V. Rowe	2 50
April	15—Sent Bro. Chas. L. Lewis	1 00
May	7—Sent Bro. A. V. Rowe by R. A. Cooper	18 81
May	21—Sent Bro. A. V. Rowe	12 95
May	21—Sent Home Missions and Miss. College (not through my hands)	10 00
May	21—Sent by Macedonia church, missions (not through my hands)	2 25
Sept.	12—Used for postage	80
Sept.	12—Cash on hand to balance	76 16

Total \$208 62

The following is the report on Finance, and on motion of Bro. J. W. Boatwright, was adopted, to wit:

We, your Committee on Finance, make the following report:

CONTRIBUTED FOR MINUTES.

Poplar Springs	\$ 70	Macedonia	\$ 1 50
Mt. Pleasant	1 00	Friendship	40
Midway	60	Amaziah	20
Shiloh	1 60	Toccopola	80
Mt. Pisgah	70	Shady Grove	20
Piney Grove	45	Cypress Creek	65
Myrtle	50	Liberty	1 00
Turnpike	50	Cherry Creek	3 65
Spring Creek	30	New Albany	2 00
Pleasant Dale	50	Union	1 00
Oak Grove	1 05	Fredonia	85
Bay Springs	50	Philadelphia	1 10
Temperance Hill	85	New Hope	85
Salem	50	Independence	2 60
Duncan Creek	85	Pleasant Hill	1 00
Old Oak Grove	10		
Total amount			\$28 50

Submitted,

E. Y. REAVES, Chmn. Com.

The following correspondents were appointed to the West Judson Association: Bros. W. J. Robbins, A. B. Simon, V. B. Tucker, J. T. Pitts, I. Smith, T. H. Smith and J. T. Beane.

On motion of W. M. Gadd, all persons in attendance at the different Associations with which we usually correspond, who bear minutes of this Association, shall be recognized as correspondents from this body.

On motion of Elder J. T. Pitts, Elder I. Smith was appointed as messenger from this Association to the Southern Baptist Convention, and Elder John Thompson as Alternate, and the appointed delegate was ordered to call on the Treasurer for money to bear his expenses to the convention.

The following report was read by Elder John Thompson:

WOMAN'S WORK.

The work done by the noble women in a large number of our churches has come to be very important in all lines of work and in every mission field that is cultivated by those who are authorized to go into all the world and preach the Gospel to every creature. It is a fact that thousands of dollars every year are put into the treasuries of our boards that have been so helpful in the past, that the denomination today would by no means attempt to say that woman's efforts and woman's contributions can by any means be suspended with. This being a fact, some little assistance at times is needed and should be given the noble women by the brethren of our large and growing denomination and so encourage future efforts, upon the ground of the blessings that God has lavished out upon the work. In conclusion let it be the sense of this body to so encourage woman's work that the women of our denomination may feel the necessity of a Woman's Mission Society in every church, and at once to organize their forces to help to evangelize the world for Christ. Respectfully submitted,

JOHN THOMPSON,

J. H. MORGAN,

Committee.

And was spoken to by Elders John Thompson, M. L. Ball, J. T. Pitts, J. J. Gibson and Chas. Lovejoy, and on motion of Elder J. R. Sumner, was adopted.

— Report on Mississippi College and Ministerial Education, as read by J. W. Boatwright, to wit:

Your Committee asks to report:

The College is located at Clinton, 8 miles west of Jackson, Miss. It is the oldest college in the State. Its graduates have taken high positions as lawyers, Governors, judges, physicians, citizens and preachers. The positions have been maintained not only in Mississippi, but in many other States. As preachers her sons have been heard in Mexico, Italy, Africa, China and Japan. How wisely did our fathers build who founded and gave us this noble institution. In recent years an effort was made to endow the college. The result was that the endowment fund was sufficient to give free tuition to all. The repairs are yet kept up by contributions from the churches. This ought to be so. The college ought always to be in touch with the poor. From the poor God calls his greatest workmen, both for church and state. This being true we ought to contribute cheerfully, whenever our college needs, at our hands. Such needs are now upon us. Let us respond now. Last session about thirty preachers attended this college, and most of these received more or less help, and we expect more this session, and many of them will need help and the treasury is now empty. Brethren, we should rise in our might and help these brethren that are making such noble efforts, trying to prepare themselves to preach the Word in its purity. Respectfully submitted,

J. W. BOATWRIGHT,

W. L. SOUTER,

Committee.

And was spoken to by J. W. Boatwright and R. A. Cooper.

The hour having arrived for preaching, the body was adjourned to hear a sermon by Elder M. L. Ball. Text, John 1, 13.

After the sermon and prayer by the Moderator, Elder L. S. Foster made an earnest appeal to the Association in the interest of the Mississippi Baptist Orphanage, after which adjournment for refreshments.

AFTERNOON SESSION.

The body was called together by song, "Jesus Lover of My Soul" and prayer by Elder J. A. Landers.

Elder Chas. Lovejoy spoke to the report on the College and Education and took the following subscriptions for the above purpose, that is, one-half for the college repairs and the other half for the poor ministers, and all the churches were requested to pay this amount into the hands of the Treasurer of this Association by the 1st of January, 1896. The following is a list of the try pledges made by the different churches:

Temperance Hill.....	\$ 2 00	Shiloh.....	\$ 2 50
Poplar Springs.....	5 00	New Albany.....	10 00
Mt. Pisgah.....	2 50	Salem.....	5 00
Philadelphia.....	2 50	Bethel, L. C.....	1 00
Pleasant Hill.....	2 50	Midway.....	2 00
Fredonia.....	2 50	Cypress Creek.....	2 00
Myrtle.....	2 50	Amziah.....	2 00
Old Oak Grove.....	2 50	Cherry Creek.....	15 00
Macedonia.....	2 50	Mt. Pleasant.....	10 00
Toccopola.....	10 00	Independence.....	1 00
New Hope.....	2 50		
Total.....			\$87 50

The following brethren also spoke to the College report: T. H. Smith, A. B. Simon, J. H. Morgan, W. M. Gadd and W. M. Berry.

On motion of Elder J. T. Pitts, the Report on Mississippi College and Ministerial Education was adopted.

The following report was read by J. T. Swain on Sunday Schools, to wit:

REPORT ON SUNDAY SCHOOLS..

From the letters of our Association we gather the following relative to the Sunday School work: No. of churches having Sunday Schools 12, with a membership of 593; paid for all purposes \$1,365. Number of churches having no Sunday Schools 27; paid for all purposes \$510. The above compared with last year's report shows a decline in the Sunday School work. Again we find that the churches having Sunday Schools have paid for all purposes nearly three times as much as those churches having no schools, and of the amount paid by the churches having no Sunday Schools, those churches have paid most that at one time maintained a Sunday School; therefore, we would urge that each church organize and maintain a Sunday School, and we recommend as aids in the study of God's Word the publications of the A. B. P. Society and of the Southern Baptist Sunday School Board, leaving each school to make its own choice. Respectfully submitted,

J. T. SWAIN, Chairman.

For statistical table of Sunday Schools see table annexed.

Name of Church.	Name of Superintendent.	Post Office.	No. of Officers and Teachers.	No. Students Enrolled.
Cherry Creek	N. M. Berry	Ecru	10	106
New Albany	J. T. Swain	New Albany	8	102
Cypress Creek	R. O. McAlroy	Liberty Hill.	5	52
Pleasant Dale.	J. E. Sullivan	Liberty Hill.	7	50
Liberty.	B. J. Cakiwell	Wallerville	7	57
Temperance Hill.	J. W. Boatwright	Holly Springs	6	50
Toccopola	W. H. Wood	Toccopola	6	49
Poplar Springs.	Levi Davis	Tula	3	50
Mt. Pleasant	F. M. Woodson	Wallerville.	6	45
Independence	R. O. Brown			
Myrtle	J. E. Colthrop	Myrtle.	6	40
Oak Grove	G. W. Davis	Avanella		
Total			64	601

On motion of Elder J. T. Pitts the report was amended by striking out the clause recommending the use of the A. B. P. Society's literature as aids in the Sunday School. Spoken to by J. T. Swain, M. L. Ball and W. M. Gadd, and on motion was adopted.

On motion of Elder J. T. Pitts, the following resolution was adopted to wit:

Resolved, That this Association ask the pastors of the various churches to preach at least one sermon a year on this Sunday School question and urge them to organize Sunday Schools.

The following resolution was read by Elder John Thompson, and on motion of Elder J. R. Sumner was adopted, to wit:

Resolved, That the Chickasaw Association commend and highly recommend to the membership of the Chickasaw Association the book written by Bro. L. S. Foster, "Baptist Preacher of Mississippi," as being a book worthy of our attention and close reading; also that the Hymn Book prepared by Bros. E. L. Wesson and T. A. Smith be also used in our churches as far as possible, the book title being "Hymns, New and Old."

The following resolution was read by Elder Chas. Lovejoy, and on motion of Elder J. T. Pitts, was adopted:

Resolved, That the sincere thanks of this Association be tendered to the members of the Pleasant Hill Baptist Church and to the good people of this community for their great kindness and hospitality in entertaining this body and visiting brethren.

The following resolution was offered by Elder W. M. Gadd, and on motion of Elder J. R. Sumner was adopted, to wit:

Resolved, That we have printed in the minutes our Constitution and Rules of Order.

The Moderator appointed Elder J. T. Pitts Moderator pro tem., in order that he might make some remarks in regard to a young man who is an orphan and who desired to obtain a musical education, for which a contribution was taken.

Bro. Poe, near Rocky Ford, who is an object of charity, was presented to the Association by Elder Chas. Lovejoy, to which the Associ-

ation responded with a donation in cash to the amount of \$4.15, which was put into the hands of Bro. J. T. Swain to be conveyed to Bro. Poe.

The following report was read by Bro. J. T. Swain, and on motion of Elder John Thompson was adopted, to wit:

We, your committee appointed to make the apportionment of the \$300 for Foreign, State and Home Missions, would report as follows:

Abbeville.....	\$ 8 40	Union.....	\$ 4 29
Temperance Hill.....	4 00	New Albany.....	16 00
Poplar Springs.....	9 35	Bethel, U. C.....	8 80
Mt. Pisgah.....	11 50	Salem.....	13 20
Philadelphia.....	9 00	Bethel, L. C.....	11 77
Pleasant Hill.....	12 65	Spring Creek.....	11 66
Fredonia.....	7 70	Midway.....	6 38
Oak Grove.....	12 80	New Prospect.....	5 94
Zion Hill.....	2 20	Shady Grove.....	9 68
Myrtle.....	2 00	Cypress Creek.....	5 28
Macedonia.....	16 00	Bay Springs.....	10 56
Old Oak Grove.....	3 85	Amaziah.....	7 26
Toccopola.....	9 50	Turnpike.....	5 50
Valley.....	2 75	Friendship.....	8 25
New Hope.....	10 00	Cherry Creek.....	17 00
Shiloh.....	9 61	Piney Grove.....	7 92
Liberty.....	8 58	Mt. Pleasant.....	19 00

Cary Springs, Bluff Springs, Spring Hill, Independence, Duncan Creek and Pleasant Dale not appearing in the minutes of 1894, we respectfully ask them to raise 11 cents per member.

Respectfully submitted,

J. W. BOATWRIGHT,

J. T. SWAIN,

W. R. SPENCER,

Committee.

On motion of Elder J. J. Gibson, an Executive Committee, consisting of five members, was appointed by the Moderator, to wit: Bros. W. R. Spencer, B. J. Caldwell, John Bailey, J. M. Smith and J. T. Swain.

On motion of Elder J. T. Pitts, the Association was adjourned to meet with Fredonia Baptist Church, on Tuesday, at 11 o'clock a. m., before the third Sunday in September, 1896.

I. SMITH, *Moderator*.

V. B. TUCKER, *Clerk*.

The following standing committees were appointed by the Moderator, to wit:

Missions—J. J. Gibson and W. P. Winter.

Mississippi College and Education—J. R. Sumner and C. W. Smith.

Sunday Schools—S. C. Darden and J. T. Swain.

Prohibition—H. Marshall and J. T. Pitts.

Woman's Work—G. F. Hunly and F. M. Vines.

State of Religion—W. A. Bratton and W. M. Berry.

Documents and Publications—A. J. Gaines and H. D. Blaylock.

CONSTITUTION.

ARTICLE 1. This Association shall be called the Chickasaw Baptist Association.

ART. 2. It shall be composed of persons who have been duly elected delegates by the representatives belonging to this mission.

ART. 3. The delegates representing the different churches shall, at the opening of the Association, present the letters specifying their appointment, and also showing the number baptized, received by letter, dismissed, excluded, restored and dead, during the year, together with the whole number in fellowship.

ART. 4. Every church belonging to this body shall be entitled to three delegates, until they number one hundred members, and then one for each hundred above that number.

ART. 5. Churches of this union failing to represent themselves at one Association will be expected to state the reason of their failure at the next, and if any church fails for three successive meetings, the Association may consider such church as dropped from its number, or shall have power to send a committee to inquire into its state, or proceed as the Association may deem most advisable.

ART. 6. New churches may be admitted into this union by signifying their wish by letter and delegates, provided they be deemed orthodox and are willing to walk in fellowship with us.

ART. 7. The Association shall have a Moderator and Clerk, who shall be chosen at each annual meeting so soon as letters from the churches are read and members names are enrolled, provided, however, that nothing in this article be so construed as to prohibit churches petitioning for union with us from voting by their delegates for Moderator and Clerk.

ART. 8. This Association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of churches. It shall, however, be at liberty to advise churches belonging to it or it may withdraw from such churches as are known to walk disorderly.

ART. 9. The Association shall have a fund for its expenses, and the churches shall be at liberty to send up such funds as they may think proper, either for Foreign or Domestic Missions, for the Bible or any other benevolent institution, and the Association may appoint one or more to take charge of the same and forward them as they may be designed and report to the next Association.

ART. 10. Any church of this union having a difficulty she can not settle, may call help from other churches, or may present the case to this body for advice. Such cases must be presented in the letter of correspondence, stating the reason why it has not or could not be decided by the church.

ART. 11. If any church should have a difficulty with a sister church,

we recommend said church to take the Gospel steps as directed in Matthew, 18th chapter, and no difficulty will be entertained by this Association until such steps are taken.

ART. 12. When churches of this union have members, supposed to possess ministerial gifts, we recommend them to call to their aid from two or more churches the ministers and such other members as the church may deem most suitable, to examine the individuals and if thought advisable, to authorize such a member or members to preach the gospel, which shall be reported to the Association and entered on the minutes.

ART. 13. Any church having a gift she deems worthy of ordination shall call a Presbytery of ministers from sister churches to officiate in the work, and all Presbyteries, in the ordination of ministers and deacons or in constituting churches, shall be governed by the Abstract of Principles of this Association.

ART. 14. The Association may correspond by letter and delegates with the Baptist Convention of this State, and with such Associations as she may deem most conducive to the general interest of Zion.

ART. 15. The minutes of the Association shall be read and corrected and signed by the Moderator and Clerk before the session rises. No Association shall adjourn, unless in extraordinary cases, until it has finished all its business.

RULES OF DECORUM.

ARTICLE 1. The Association shall be opened by prayer.

ART. 2. The Moderator and Clerk shall be chosen by the members present by private ballot.

ART. 3. The Moderator shall be considered the judge of order, but an member not satisfied with his decision may appeal, provided the appeal be made on the same day, but at no subsequent time.

ART. 4. The Moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he rises to speak he shall call on some brother to take the chair.

ART. 5. All questions brought before the Association shall be introduced by motion, and if seconded, shall be open for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the Moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

ART. 6. Any member wishing to speak shall rise and address the Moderator. Only one member shall be allowed to speak at the same time, and while speaking shall not be interrupted, unless he depart from the subject or make personal reflections.

ART. 7. No person shall speak more than once upon any subject until all who wish to speak have had an opportunity, nor more than twice upon any subject without permission.

ART. 8. Every subject introduced for discussion shall be first decided before another shall be offered, unless it be laid over by motion with the consent of the mover and the Association.

ART. 9. The Association shall, in all cases, be governed by a majority of the members present, except in the reception of churches; then a unanimous vote shall be required. "But in no case shall one member or church prevent the reception of a church without sufficient cause shown, which shall be determined by a majority."

ART. 10. The names of the members shall be called whenever the Association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the Moderator.

ART. 11. The appellation of "brother" shall be used by the members in addressing each other.

ART. 12. Any member violating the rules shall be subject to reproof by the Moderator, but only on the day the breach shall have been committed.

ART. 13. Amendments or alterations may be made to these rules when a majority may deem it necessary.

ABSTRACT OF PRINCIPLES.

I—OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired and is a perfect treasure of Heavenly instruction, that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and, therefore, is and shall remain to the end of the world the true center of Christian union and the Supreme standard by which all human conduct, creeds and opinions should be tried.

II—OF THE TRUE GOD.

That there is one, and only one true and living God, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III—OF THE FALL OF MAN.

That man was created in a state of holiness, under the law of his Maker, but, by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of satan and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defense or excuse.

IV—OF THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, Who took upon Him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by His death; being risen from the dead is now enthroned in heaven, and uniting in His wonderful person the tenderest

sympathies; with divine perfection is every way qualified to be a suitable, a compassionate and all-sufficient Savior,

V—OF JUSTIFICATION.

That the great gospel blessing which Christ of his fullness bestows on such as believe in Him is justification; that justification consists in the pardon of sin and the promise of eternal life on principles of righteousness, that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God and secures every other blessing needful for time and eternity.

VI—OF THE FREEDOM OF SALVATION.

That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to aggravated condemnation.

VII—OF GRACE IN REGENERATION.

That in order to be saved we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII—OF GOD'S PURPOSE OF GRACE.

That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man it comprehends all the means in connection with the end; that it is a most glorious display of God's Sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the gospel; is the foundation of Christian assurance, and that to ascertain it with regard to ourselves demands and deserves our utmost diligence.

IX—OF THE PERSEVERANCE OF SAINTS.

That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

X—HARMONY OF THE LAW AND GOSPEL.

That the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arise entirely from their love of sin, to deliver them from which and to restore them through a Mediator to unfeigned obedience to the holy law is one

great end of the gospel and of the means of grace connected with the establishment of this visible church.

XI—OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that the only proper officers are Bishops, or Pastors and Deacons, whose qualifications, claims and duties are defined in the Epistles of Timothy and Titus.

XII—OF BAPTISM AND THE LORD'S SUPPER.

That Christian baptism is the immersion of a believer in water in the name of the Father, Son and Spirit, to show faith in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, with purifying power; that it is pre-requisite to the privilege of a church relation, and to the Lord's Supper, in which the members of the church, by the use of the bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

XIII—OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's day, or the Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and recreation, by the devout observance of all the means of grace, both private and public, and by preparation for the rest which remaineth for the people of God.

XIV—OF CIVIL GOVERNMENT.

That civil government is of divine appointment for the interest and good order of human society, and that Magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the Kings of the earth.

XV—OF THE RIGHTEOUS AND THE WICKED.

That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus and sanctified by the spirit of our God are truly righteous in his esteem, while all such as continue in impenitence and unbelief are in his sight wicked and under the curse; and this distinction holds among men both in and after death.

XVI—OF THE WORLD TO COME.

That the end of this world is approaching; that at the last day Christ will descend from heaven and raise the dead from the grave to final retribution, that a solemn separation will then take place; that the wicked will be adjudged to endless punishment and the righteous to endless joy, and that this judgment will fix forever the final state of men in heaven or hell on principles of righteousness.

This Constitution, Rules of Decorum and Abstract of Principles are as they appear in the minutes of 1881.

Ministerial Register.

ORDAINED.

J. T. Pitts, Cherry Creek, Miss.
D. C. M. Bigham, Pontotoc, Miss.
T. R. Black, Ecu, Miss.
D. A. Given, Tula, Miss.
W. J. Ball, Wallerville, Miss.
C. W. Smith, Darden, Miss.
W. M. Swain, Sr., Darden, Miss.
I. N. Gray, Darden, Miss.
W. N. Swain, Darden, Miss.
G. W. Potter, Blue Mountain, Miss.
I. Smith, Wallerville, Miss.
J. R. Sumner, Wallerville, Miss.
A. B. Simon, Brame, Miss.
W. P. Hutcherson, Noah, Miss.
W. C. Gillen, Myrtle, Miss.
J. J. Gibson, Tula, Miss.
W. R. Farrow, Etta, Miss.
J. H. Morgan, Bethlehem, Miss.
J. P. Rogers, Bethlehem, Miss.
F. M. Vines, Denmark, Miss.
G. E. Murphy, LaFayette Springs, Miss.
F. M. Ferrell, Toccopola, Miss.
W. J. Jeter, Toccopola, Miss.
T. H. Smith, New Albany, Miss.
H. L. Ridd, Thaxton, Miss.

LICENTIATES.

M. I. Quick, Holder, Miss.
W. P. Goolsby, Holder, Miss.
J. C. Given, Tula, Miss.
S. C. Darden, Darden, Miss.
S. R. Brown, Holder, Miss.
A. J. Jones, Gallway, Miss.
L. J. Petty, Walton, Miss.
E. M. Farshee, Toccopola, Miss.
J. L. Bevill, New Albany, Miss.

Turnpike	W P Hutcherson	J. B. Haney	Thaxton	J. B. Haney, John Smiththermon, C. W. Conlee	2	48	4 00	20 00	83 00
Toccopola	R. A. Cooper	T. J. Wingo	Toccopola	W. A. Dye, J. T. Short, F. M. Ferrell	6	79	108 50	1 00	5 00
Union	F. M. Ferrell	W. B. Moreland	Dallas	W. B. Moreland, W. G. Chilcot, E. W. Franklin	4	29		1 00	118 50
Valley	I. Smith	W. H. Russel	New Albany	T. H. Smith, J. C. Russel, W. H. Russel	4	27		1 00	1 00

Total

101 90 58 9 137 28 2502 \$1382 25 \$300 85 857 10 825 65 \$180 75 \$1943 10

The following named churches not represented: Abbeville, Zion Hill, New Prospect, Cary Springs, Bluff Springs and Spring Hill.

